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LAW AND GRACE :

A PARAPHRASE

OF THE

Epistle to the Churches of Galatia.

BY

WILLIAM MORRIS, M. D.

"SIN shall not have dominion over you: for you are not under LAW, but under GRACE. What then? shall we sin, because we are not under LAW, but under GRACE? GOD FORBID."—ROM. VI: 14-15.

PHILADELPHIA :
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INTRODUCTORY REMARKS.

“Understandest thou what thou readest?” This question should be ever present to our minds when reading the word of God. Even when we read a letter, on affairs of this life, we carefully consider the occasion, the subject, and the style of the writer; and in no other way do we expect to perceive his meaning and possess the intentions of his mind. But with how much greater reason should we ponder the *occasion*, the *basis*, the *object*, and the *style* of an inspired Epistle; with a view to a clear understanding of what we read, and that we might possess an actual and connected acquaintance with the “mind of Christ,” as therein expressed. In no other way can this be attained than by observing what William Tynedale described as “the order, process and meaning of the text.”

The necessity and fact of divine illumination cannot be too deeply felt. The teachings of the Holy Spirit cannot be too earnestly desired and asked for, in child-like simplicity and faith. But this does not, and cannot supersede a close and careful attention to the occasion, subject, and style of the inspired writing; for, in this way only does the Holy Spirit lead the children of God

into an intelligent acquaintance with revealed Truth.

The Epistle to the churches of Galatia contains a rudimental "defence of the Gospel" against the false teaching of *legalists*; who would assign to man, in part, the achievement of his salvation. In this defence, the *doctrines and gifts of GRACE* are contrasted with the *genius and demands of LAW*.

Paul had gone over the region of Galatia, as an apostle and ambassador of Christ. The Galatians, being Gentiles, were "without law;" and Paul did not preach to them "the law of Moses," but "the Gospel of Christ"—the Gospel of the grace, and the glory of God. Many believed, and, in various places, were gathered unto the name of the Lord Jesus, and to HIS NAME ALONE. But when Paul had removed from Galatia, those who had, thus, but recently come to the faith were entangled and ensnared. For, certain Jews "of the sect of the Pharisees"—who professed themselves believers in the Son of God, but were "false-brethren," disciples of Rabbinical Judaism, and pretenders to legal righteousness—came among these Gentile believers and taught them, saying, "Except you be circumcised and keep the law of Moses, you cannot be saved."* They did not openly deny the Gospel which Paul had preached; but rather conceded, that it was true so far as it went; but that it was defective and incomplete—according to their representations—and so could not avail unto salvation, however cordially it may have been received. In this way they, wickedly, took occasion to add a demand for ceremonial observance and legal righteousness, to "the

*In this connection, Acts xv. 1-35, should be observed.

Gospel of the grace of God;" and sought to confound the demands and conditions of "the law," with the free gifts of absolute mercy and grace.

Such was the kind of false teaching which Paul, as inspired by the Holy Spirit, did so terribly condemn. But though CURSED of Heaven, it was still practised, and received on earth; not, indeed, in its original form, as touching the rite of circumcision; but, in its legal and pernicious principles, it was still held and maintained. During the "dark ages" it culminated in the church, and became the delusive power of a sensuous and burdensome ritual, and the commanding energy of priestly control over the enslaved consciences of men.

In his own time and way, God raised up faithful witnesses who exposed the deadly evils of *ecclesiastical legalism*, and bore a noble testimony to the truth of JUSTIFICATION, *in the way of faith only*, BY THE ABSOLUTE GRACE OF GOD, AND THE PRECIOUS BLOOD OF HIS SON.

These true witnesses fought the good fight, finished their course and kept the faith. But since their departure, men have arisen, professing to be their representatives, but, really, seeking to subvert their testimony to the sovereign prerogatives and saving grace of God. At the present hour men are found, outside the pale of Romanism, who habitually teach those evil doctrines against which "THE REFORMERS" so nobly *protested*, in the presence of Ecclesiastical Authority, and Secular Magnificence and Power. *Many* who claim to be "*Protestants*"—because they reject the circumstantial, and deny the exclusive pretensions of Rome—still teach the *doctrinal principles* of Rome, as these relate to justification, salvation and eternal life, and are

enunciated, for example, in the decrees of the Council of Trent. The false teaching which for a season prevailed in the region of Galatia is most popular at the present hour. It is greatly in request, and is abundantly supplied. The *demands of law* are still sought to be confounded with the *gifts of grace*—men still engage in an evil endeavor to amalgamate “the law,” which is the ministration of condemnation and death, with “the Gospel,” which is the ministration of justification and eternal life.

But, in the midst of this extensive defection from the true Gospel of Christ, God has not left himself without witness to the riches and the methods of his saving mercy and grace. He has not only preserved and magnified his own inspired Word, but He has, also, raised up faithful men, and endowed them by his Spirit, with inward illumination and spiritual gifts, for bearing testimony to his “grace and truth.” They are found in various communities, and in different countries, “valiant for the truth,” and contending “earnestly for the faith once delivered to the saints.” May they be filled with wisdom, and understanding, and the love of Christ, “for the defence of the Gospel,” and to the glory of THE TRIUNE GODHEAD—THE FATHER, and THE SON, and THE HOLY GHOST.

In relation to the following *paraphrase*, these several particulars should be thoughtfully observed:—

1. The *occasion* of the Epistle to the Churches of Galatia, was the false teaching of *legalists*, and a consequent defection from pure, evangelical truth.

2. The *object* of the apostle—immediately in view—was “the defence of the Gospel” and the honor of the Lord Jesus; and, at the same time, the rescue and release of ensnared Christians, and their re-establishment in the grace of Christ.

3. The *problem* included and solved is this:—“How, or in what way, are Gentile sinners brought into an Abrahamic standing before God?”

4. The *standing of Abraham* was in sovereign grace, imputed righteousness, and the absolute promise of God.

5. The *Jew*, and the *Gentile* is, each, distinctively treated of by Paul, throughout his epistle, in order to a clear understanding of the instruction conveyed.

6. In the *paraphrase*, equivalent terms are frequently used instead of those found in the “received English version,” on the principle that, the mind is more readily engaged through words less familiar to the eye, in the connections in which they stand. In some instances, a revised rendering is offered, where the need of greater accuracy, and the desirableness of disclosing particular shades of thought, seemed to justify and require the same. SMALL CAPITALS are used for emphatic words in the text; but the *paraphrastic words* are all printed in *Italics* to distinguish them from the actual translation, while they are used to illustrate the meaning and force of the original text.

7. The *end proposed in the paraphrase* is the honor of the name of JESUS; and, at the same time, the aiding of believers—of limited leisure and attainments—in the study of a part of Holy Scripture which is eminently adapted for the establishment of their hearts in the

knowledge and grace of Christ. With this sole end in view, the pamphlet is committed to "the God of all grace," with an earnest desire that He may be pleased to use it for the edification of many of his children, and to the glory of the GOD-MAN, Christ Jesus, His own beloved Son.

A PARAPHRASE

OF PAUL'S EPISTLE TO THE CHURCHES OF GALATIA.

PAUL, APOSTLE—not from men, neither through man, but by Jesus Christ, and God the Father, who raised Him up from among the dead—AND ALL THE BRETHREN WHO ARE WITH ME, TO THE CHURCHES OF GALATIA.

Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave HIMSELF on account of our sins, that he might deliver us out of this present evil age, according to the pleasure of our God and Father, to whom *be* the glory, to the ages of the ages. Amen.

I am astonished that you are so readily removed *in mind*, from him who called you in *the* grace of Christ, to a DIFFERENT GOSPEL, which is not another *form of the true*: but there are certain *men* who agitate you, and wish to pervert the Gospel of Christ. But even if we, or an angel out of heaven, preach any other gospel to you than that which we have preached to you, LET HIM BE ACCURSED. As we have before said, so say I now again, If any one preach any other gospel to you than that which you have received, *through me*, LET HIM BE ACCURSED.

For do I now *aim* to conciliate men, or God? Or do

I seek to please men? *I do not.* For if I yet pleased men I should not be the bounden servant of Christ. But I assure you, brethren, that the Gospel which was preached of me was not, *in any respect*, according to man: for I did not receive it from man; neither was I instructed *in any way* but through *the* revelation of Jesus Christ. For you have heard of my former conduct in *Rabbinical* Judaism, *how* that beyond measure I persecuted the church of God, and made it desolate; and progressed in *Rabbinical* Judaism above many *who were* my equals in years, in my own nation, being more exceedingly zealous of possessing the traditions of my fathers. But when it pleased God—who selected me from my mother's womb, and, *in his own time and manner*, called me by his grace—*when it pleased Him, I say*, to reveal HIS SON IN ME, that I might preach HIM among the Gentiles, immediately *I acted in obedience to his will*, and conferred not with flesh and blood: neither did I go up to Jerusalem to them who were apostles before me, *as though I needed any license or authority from them*; but I went into Arabia,* and returned again to Damascus. Then—after three years—I went up to Jerusalem to observe Peter, *in his apostolic work*, and remained near him fifteen days; but I did not see any other of the apostles, except James, the brother of the Lord. Now, in these things that I write to you, OBSERVE—in the presence of God—I DO NOT LIE.

After *this* I came into the regions of Syria and Cilicia; and was personally unknown to the churches in Judea,

*Paul's sojourn in Arabia is not mentioned elsewhere. He preached boldly at Damascus immediately after he had received the Holy Spirit. His escape (2 Cor. xi. 32, 33) would seem to have occurred after his return from Arabia.

in Christ: and this only they had heard *concerning me*:—"That he who persecuted us in former times, now preaches the faith which once he laid waste." And they glorified God in me.

Then—about fourteen years afterward—I went up again to Jerusalem with Barnabas, and took with me Titus also, *with a special intent*. And I went up in accordance with a revelation, and referred to them, *at Jerusalem*, the Gospel which I preach among the Gentiles; and *I did so particularly and severally* to those who were highly esteemed, lest that in any respect I should run, or had run into *anything that is vain*. But Titus who was with me, being a Greek, was not compelled to be circumcised; *but he certainly would have been, had circumcision of Gentiles been ordained of God*.

And *I adopted the above course of procedure* because of false-brethren stealthily introduced, *by Satan*, and who stealthily entered to spy out our liberty which we have in Christ Jesus, that they might bring us into *legal* bondage; to whom we did not yield subjection, NO, NOT FOR AN HOUR; that the truth of the Gospel might continue with you.

But from those who were eminent, *in the church at Jerusalem*, what *proceeded*? *Nothing at all*. Whatsoever they were is of no importance to me; God does not accept a man's person. For those eminent ones communicated nothing to me; *neither an objection, nor an addition to the Gospel which I referred to them*. But, on the contrary, when they perceived that the Gospel of the uncircumcision was committed to me, as that of the circumcision was to Peter; for He who wrought effectually in Peter to *the apostleship* of the circumcision,

was also *equally* effectual in me towards the Gentiles;—and when James, Cephas, and John—those eminent pillars—knew of the grace given to me, they gave to me and Barnabas the right hands of communion, *in the work of the Lord*, that we to the Gentiles, and they to the circumcision, *should preach the Gospel of the grace of God*. Only of the poor *and needy brethren in Judea did they speak*, in order that we should remember them; which thing I, also, was very earnest to perform.

But—subsequently to this—when Peter was come to Antioch, I opposed him to the face, because he was censurable *in a high degree*. For before that certain men came from James—who was prominent at Jerusalem—he, *Peter*, sat and ate with the Gentiles *who believe; holding free, social intercourse with them*: but when those men were come from Jerusalem he drew back and separated himself, fearing them who were of the circumcision. And the other Jews also dissembled with him; so that even Barnabas, *my own associate in service*, was led away by their hypocrisy. But when I perceived them not walking uprightly towards the Gospel, I said to Peter, in presence of all:—

“If thou, being a Jew, livest Gentile-like, and not Jew-like, WHY DOST THOU COMPEL THE GENTILES TO JUDAIZE? * We *who are* Jews by distinction of birth,

* Peter sinned more deeply at Antioch than when, at Jerusalem. he denied that he knew the Lord: for when he thus denied—under the agitation of sudden fear—he had not received the Holy Spirit, neither had his understanding been opened, that he should understand the Scriptures. But, at Antioch he acted with deliberation, though in some degree affected by fear: and although his withdrawal from social intercourse with Gentile believers may seem unimportant, in itself, yet, it involved a virtual denial of THE GOSPEL and, thus, of the grace of God, in the justification of sinners, through faith, only, in the Person and finished work of Christ. He sinned against the truth and honor of the Lord.

and not *of the number* of Gentile sinners, knowing that a man is not justified in the way of law-works, but through faith of Jesus Christ; even we have believed in Christ Jesus, that we might be justified in the way of faith of Christ, and not in the way of law-works: because that, in the way of law-works no flesh shall be justified. But if, while requiring to be justified in Christ, we are also found *to be sinners against the truth*, is Christ therefore a servant of sin? NOT BY ANY MEANS! For if I build up again the things which I *before* destroyed—as *thou art doing now*—I MAKE MYSELF a transgressor. *But this I do not:* for I through law am *judicially* dead to law, that I might *truly* live to God: * *that is*, I am *judicially* crucified with Christ: but I live, yet NOT I, but CHRIST LIVES IN ME: and the life which I now live in flesh, I live by the faith, or *fidelity*, of the Son of God, who LOVED ME, and GAVE HIMSELF FOR ME. I do not despise the grace of God, as *some are now doing*: for, I say that, if righteousness *can be attained* to through law, Christ became dead without cause—for *no valid reason, and to no worthy end*.

In this way I rebuked Peter, and now I say to you,— OH INSENSATE GALATIANS!—who has fascinated you, so that you should not obey or *have confidence in* the truth? *you* before whose eyes Jesus Christ has been so conspicuously presented among you—in *the testimony of God*—CRUCIFIED; and therefore as *having completed all that was requisite to justify God in the justification of all who believe in his Son*.

* When Paul stood as a Jew under law, he lived to HIMSELF, and in no respect to God: and this is true concerning legalism, in whomsoever it may be found—the *legalist* lives to HIMSELF.

This only I desire to learn from you: Did you receive the Spirit in the way of law-works, or in the way of FAITH'S REPORT? *—or that which faith hears and receives? ARE YOU SO INSENSATE as to have forgotten that you were not then acquainted with the law? Having, then, commenced in the Spirit, are you now perfected in the flesh? This would, indeed, be a strange inversion. Have you suffered so many things in vain? if it be truly in vain, which it must be if you are not saved in the way of faith only, without law-works. He therefore supplying to you the Spirit, and working miracles among you, does he do so in the way of law-works, or in the way of FAITH'S REPORT? I need not say that, it is in the way of Faith's report. According as Abraham believed God, and IT † was imputed to him unto righteousness. Understand then that they who are IN THE WAY OF FAITH, ‡ they are Abrahamic sons. And the Scripture, foreseeing that God would justify the Gentiles in the way of faith, fore-declared the glad tidings to Abraham, saying, "That in thee shall all the nations be blessed:" so that they who are in the way of faith are blessed with the believing Abraham. For as many as are IN THE WAY OF LAW-WORKS ‡ are under the curse: for it is

* Observe the saying, "LORD, who has believed our REPORT?"

† In this place, and also in Gen. xv: 6, and in Rom. iv: 3, 9, 10, the faith of Abraham is regarded *objectively*, and not *subjectively* at all; that is, THE OBJECT of his faith is in the view of both Moses and Paul, as inspired by the Spirit of God. The substance of the promise was this:—"So shall thy SEED be." The OBJECT thus presented in the promise was the SEED, and that SEED WAS CHRIST: and Christ is, *objectively*, THE FAITH, even as He is THE HOPE, of every sinner, saved by grace. In the "received version" there is an omission of the definite article in Rom. iv: 9. The correct reading is, "For we say, that THE FAITH WAS imputed to Abraham unto righteousness."

‡ "IN THE WAY OF FAITH," and "IN THE WAY OF LAW-WORKS," are the modes of expression employed by Paul. They are *contrastive*; and whether they occur

written, "CURSED BE EVERY ONE WHO DOES NOT CONTINUE IN ALL THE THINGS WRITTEN IN THE BOOK OF THE LAW, TO DO THEM." And that no one is justified by law,* before God, is evident: because, "The righteous in the way of faith shall live:" and the law is not at all in the way of faith; *but the principle of its demands is this*:—"the man who PERFORMS them shall live BY them."

As concerns us—Jews who believe—Christ has redeemed us out of the curse of the law, *under which we stood*, being made a curse on our behalf; (for it is written, "Cursed is every one hanging † on a tree;) in order that the blessing of Abraham might be fulfilled to the Gentiles, *who believe*, by Christ Jesus, *and* that we, *believing Jews*, might receive the promise of the Spirit, *in its fulfilment*, through means of THE FAITH.

Brethren—I speak according to human *affairs*—even a man's covenant, when it has been confirmed, no one annuls, or superadds *to its provisions and intent*. But to Abraham and his SEED were the promises made. He *who promised* does not say, And to seeds, as *if he spoke over many persons*; but, as *speaking over ONE*. He

singly, or together, a comparison in the way of contrast is understood. In other words, they serve to answer the question, "In what way are men justified?" The answer is, IN THE WAY OF FAITH, AND NOT IN THE WAY OF LAW-WORKS, AT ALL. These particulars should be pondered, because that it is one of the subtle devices of modern legalism, to *appear* to acknowledge the truth by saying, that sinners are justified BY faith—meaning thereby, that faith is the CAUSE or REASON WHY God justifies the sinner; and so they would make out faith itself—*subjectively considered*—to be a kind of law-work. The advocates of this subtle device do not hesitate to speak contemptuously of "imputed righteousness;" and thus to despise the true grace of God.

*That must be—in the nature of things—an unjust law that would justify one who had transgressed its own commands: but the law of God, given to Israel, is holy, just, and good.

†The *present participle* is used by the inspired writers to denote that which is *characteristic*; and for this reason it is literally rendered in this paraphrase, and should be thoughtfully observed.

says, "And to thy SEED"—which is CHRIST. And I say this:—*that* a covenant that was fore-confirmed under authority of God, to CHRIST,* the law which was *promulgated* four hundred and thirty years afterward, cannot *possibly* annul *so as* to render the promise inoperative and void. For if the inheritance were *intended to be obtained* in the way of law, it is not still *to be possessed* in the way of promise: but God GAVE it to Abraham through promise. *But you may now ask*, "Why then the law?" *I answer*, It was added on account of the transgressions† (*that would certainly ensue*) till THE SEED should come to whom the promise was made: *and it was* ordained through angels in the hand of a mediator, *even Moses*. But a mediator is not of one party only; *and, at the institution of the law, Israel was the first party, to the conditional covenant, and the second party was God*. But—in the origin and affairs of the promise—GOD IS ONE and the only party; and so the promise being absolute must of necessity be fulfilled. *But you may now ask*, "Is the law then against the promises of God, *so as to conflict with them?*" NOT BY ANY MEANS! For if a law had been given that was able to give LIFE, *then*, indeed, the righteousness *intended* would have been in the way of law. But the Scripture, *in which the actual law is recorded*, has shut up all under sin, in order

*Observe. Gen. xv: 13–21, especially the words, "Unto thy SEED have I given this land;" for these words express the COVENANT OF PROMISE which then had been made and confirmed of God, to the MESSIAH or CHRIST.

†"Moreover, the law entered, that the offence might abound." Rom. v: 20. The law may be compared to an arch, the one pier of which was made to rest on the ROCK, and the other on the sand; God being the ROCK, and man the sand. The legal covenant could not possibly stand, and could only serve to show the worthlessness of its human foundation, and of an attempt to build any hope thereupon.

that THE PROMISE, in the way of faith in Jesus Christ, might be given, *or fulfilled*, to the believers.

But before THE FAITH came, we, *Jews*, were kept—as *by a sentinel*—under law, shut up together, with respect to THE FAITH which was about to be revealed: so that the law was, *at that time*, our pedagogue,* with respect to Christ. But after THE FAITH† is come, *even*, we are no longer under a pedagogue: *but even if, in some sense, we were, this could not affect you*: for you, *Gentile believers*, are all sons of God, through the faith in Christ Jesus, *and were never under a pedagogue; for you were never baptized into Moses*. For as many of you as are baptized into Christ have put on Christ, *and are in Him; in whom* there is neither Jew nor Greek, there is neither bondman nor freeman, there is neither male nor female: for you are all ONE in Christ Jesus, *as viewed in Him, risen and glorified*. And if you are, *thus, a constituent part of CHRIST‡—the one Seed, and, herein, corporately considered*—then are you, *indeed*, Abraham's seed, and according to promise—HEIRS.

But—to contrast the former state of things with the present—I say that the heir, as long as he is a minor, differs not from a servant: though he be, in *title*, master of all; but is under guardians and stewards till the time appointed of the father. Even so we, *Jews*, when we

* The pedagogue was one who had the charge of boys, or minors, whom he led along under restraint.

† CHRIST is, here, three times called THE FAITH; as, also, in Rom. iv: 9.

‡ The appellation, MESSIAH, CHRIST, or THE CHRIST is an official title of our Lord; in which his church, which is his body, is included with Himself. (See 1 Cor. xii: 12.) But the Church is not included in his *personal* name, JESUS; because that his church is not, in any respect, *the Saviour*, nor *a Saviour* of sinners; but consists of a company of saved sinners of whom Jesus, only, is THE SAVIOUR, THE LIFE, and THE LORD.

were minors, were in bondage under the rudiments of the *legal order or arrangement*. But when the fulness of the *fore-appointed* time was come, God sent forth his Son, made—as to his *humanity*—out of a woman, made under the law, to redeem them that were under the law, that we, *believing Jews*, might receive the SON-STATE;* *that is, the state of freedom and privilege proper to sons when the period of their minority is past*. And because that you, *believing Gentiles*, are sons—and have never been constituted minors—God has sent forth the Spirit of his Son into your hearts, crying, “Abba, Father.” Wherefore *this principle is applicable to you, namely*, “Thou art no more a servant, but a son:” and if a son, *then* also an HEIR OF GOD THROUGH CHRIST.

But when you knew not God, you did service to them which distinctively are no gods *at all*: but now that you know God, or rather are *favorably* known of God, how is it that you turn back upon the weak and destitute rudiments to which you desire again to be in bondage?—*for in turning towards legal Judaism you are virtually turning back to insensate heathenism*. You observe days, and months, and times, and years. I am made afraid *in respect* of you, lest that I have uselessly labored towards you.

Brethren, I beseech you be as I *am*; for I am as you are;† *I make your interests and welfare my own*. *Do*

* The original word is incorrectly rendered, “adoption.” It occurs also in Rom. viii: 15, 23, ix: 4; Eph. i: 5; and means, either the relation of sons—*sonship*—or the state proper to sons—the state of mature spiritual privilege, realized here, or the state of glory, honor, and incorruptibility, to be realized, hereafter, in the Kingdom of God.

† This mode of expression is illustrated by the reply of Jehoshaphat, when Ahab asked him, saying, “Wilt thou go with me to battle to Ramoth-gilead and Jehoshaphat said to the King of Israel, I *am* as thou *art*, my people as

not be estranged from me, on the supposition that you have injured me; for you have not injured me at all. And you know how that through infirmity of the flesh I formerly preached the Gospel to you: and my trial which was in my flesh, you did not despise nor treat with contempt; but you received me as a messenger of God, even as Jesus Christ, according as he said, "He that receives you, receives me." What therefore was the cause of your happiness at that time? For I bear you witness that, if possible, you would have digged out your own eyes, and have given them to me. Am I therefore become your enemy by speaking truth to you? They, who mislead and ensnare you, excite you to warmth,† not in respect to that which is comely: but they desire to shut us out that you might warm them to their own advantage. But it is good to be warm hearted in that which is good; and not only in my presence when with you. My dear children, of whom I am again in travail till Christ be maturely formed in you, I desire to be present with you, and to change my voice; because I am perplexed by you.*

Tell me, you who desire to be under law, Do you not hear the law, *and discern its distinctive voice?* For it is written, that Abraham had two sons—one out of the bondwoman, and one out of the freewoman: but he out of the bondwoman was born according to flesh, *and its*

thy people, my horses as thy horses;" (1 Kings xxii: 4) that is, "I fully identify myself and the resources of my kingdom with thee in this war."

* It is observable that the consciousness of having injured a person induces an aversion to that person: Paul was well aware of this fact, and hence the above remark.

† The Galatians are understood to have been of the same stock as the Gals, or Gauls; that is of the stock of the Cymry, or Gomerites; a people whose temperament is proverbially warm. The Welsh are of the same original stock.

constitutional forces; but he out of the freewoman *was born* by virtue of THE PROMISE; which *opposite* facts are allegorized. For these facts—*being allegorized*—are the two covenants; one from Mount Sinai, bringing forth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and is in the same rank with the present Jerusalem, which, with her children, is in bondage *to the law*: but the Jerusalem on high IS FREE; which is the Mother of us all *who believe in the Son of God*. *The truth of this is illustrated by a prophecy, in which the facts in the histories of Sarah and Agar, before mentioned, are allegorized*: for it is written,* “Rejoice, thou barren one, who dost not bear: become vocal and shout *with triumph* thou who dost not travail; because many more are the children of the uncultivated one than of the one possessing the husband.” Now we, brethren, *as really* as Isaac was, are children of promise; *for as Isaac was promised to Abraham, so, also were we promised to Christ*. But as then he that was born according to flesh persecuted him *who was born* according to the Spirit, even so now *the same conduct is shown*. But what says the Scripture?—“Cast out the bondwoman and her son; for the son of the bondwoman shall not inherit with the son of THE FREE.” So then, brethren, *to apply the allegory employed*, we are not children of the bondwoman, but of THE FREE. STAND FAST THEREFORE

*The apostles, as inspired by the Holy Spirit, frequently quote from the ancient prophecies, in the way of accommodation to their immediate themes. In this way, the *principles* of evangelical predictions are applied to “the church of the living God”—the Holy Spirit being pleased to make this use of his own words—but the predictions themselves will have their accomplishment in the yet future history of Jerusalem and the nation of Israel, when these shall be delivered out of the bondage and curse of *the law*, and shall be made the scene and the subjects of GRACE, in the millennial Kingdom of our Lord.

IN THE LIBERTY WITH WHICH CHRIST HAS MADE US FREE, AND BE NOT AGAIN CONFINED IN A YOKE OF BONDAGE.

Behold, I Paul tell you *Gentiles* that if you are circumcised, Christ will not profit you at all. And I testify again to every *Gentile* man who is circumcised that he is a debtor *bound* to do the WHOLE LAW. You are nullified from the Christ, who soever of you are *in your own estimation* being justified by law. You are fallen from *the truth* of the grace of God. For we, *who stand in grace*, wait by the Spirit, *and* in the way of faith, for THE HOPE of righteousness; *which is Christ, in his promised return*. For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith efficaciously working through love *is alone of any avail*.

You did run well: Who drove you back, that you should not obey *or be confident in* the truth? This persuasion is not of him calling you. *Beware, for* "a little leaven ferments the whole mass." But I have confidence towards you, IN THE LORD, that you will not be otherwise disposed *than as becomes those who have confessed Him*: but he who is agitating you shall bear the judgment of *the same* whosoever he may be. And I, brethren, if I yet preach circumcision—as some would *evilily insinuate*—why am I yet persecuted *by Judtizing teachers*? for then the stumbling-block of the Cross has ceased. I wish they were cut off who are inciting you *against the truth*. For, brethren, you are called upon

*"A little leaven ferments the whole mass." This appears to have been a proverbial expression, well understood. Leaven is always and everywhere in Holy Scripture, the symbol of that which is evil and corrupt. Moral depravity, corrupt doctrines, and corrupt practices are thereby signified and condemned. The diffusive process and assimilating power of leaven are universally known, and hence the proverbial expression used by Paul, both here and in 1 Cor. v: 6.

